BACK TO PRABHUPĀDA

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"Defeating Tyranny in the Realm of Thought"
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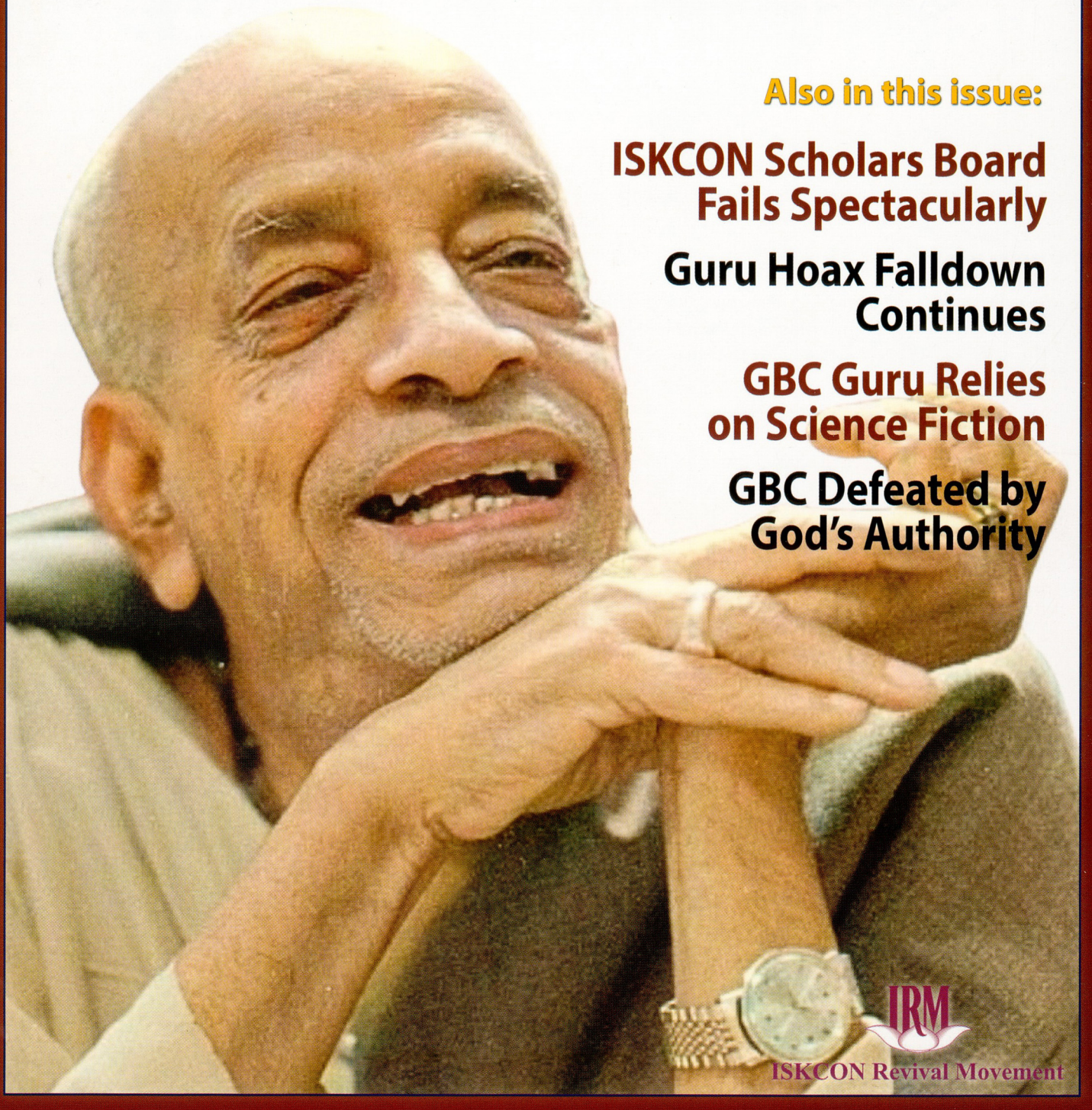
ISKCON Māyāpur Enshrines 10,000 Year Lie



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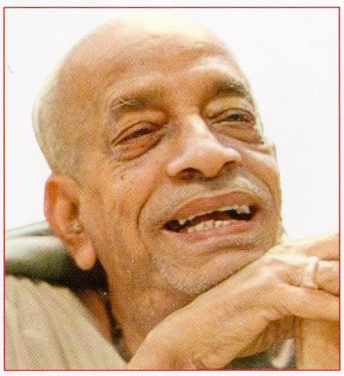
ISKCON Scholars Board Fails Spectacularly

Guru Hoax Falldown Continues

GBC Guru Relies on Science Fiction

GBC Defeated by God's Authority

IRM
ISKCON Revival Movement



BACK TO PRABHUPĀDA

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'No Change' Doesn't Mean Change

Welcome to Issue 83 of *Back To Prabhupāda (BTP)*.

Almost 30 years ago, we defeated the GBC's guru hoax from every philosophical angle, such as:

1) Śrīla Prabhupāda's orders: *The Final Order*.

2) Ontologically: "The Śāstric Basis for Śrīla Prabhupāda's Continued *Dīkṣā* Status".

3) Paradigmatically: "The No Change in ISKCON Paradigm" **("NCIP")**.

4) Subsequently, we have also added the indisputable "argument killer" technique of proving the same through the statements of ISKCON's own leaders, in *BTP's ISKCON Leaders Special Issue*.

The paradigmatic defeat of the guru hoax – NCIP – establishes that whatever Śrīla Prabhupāda instituted and ordered should be maintained, rather than changed. However, we will show it being ridiculously misused to justify the exact opposite – "change", rather than "no change".

a) If Śrīla Prabhupāda had set up a GBC guru system, he would have given instructions for its operation. One does not establish a new system without giving even a hint about how it should be implemented. Rather, the lack of instructions for its implementation is a clear sign that it was *not* meant to be implemented!

b) ISKCON GBC guru **HH Hridayānanda Dāsa Goswami ("HD")** has written a new paper titled ***A Historical Review of ISKCON's Initiation System*** (henceforward ***"HR"*** throughout this issue), which was published in the current *ISKCON Communications Journal*, *Volume 15*. Quotes from *HR* will be in shaded boxes below. HD admits that, in regard to the GBC guru system:

"Prabhupāda had not left **a single detailed instruction** regarding the honor to be accorded to a new guru". **(All emphases in issue added)**

As explained in point **a)**, this lack of instruction from Śrīla Prabhupāda for how the new GBC guru system should operate would mean that he had not actually given any instructions for a GBC guru system, period. Thus, to get around this, HD is forced to engage in the following mental gymnastics.

c) HD admits that this lack of instruction meant that the first GBC gurus were then forced to simply copy the honour given to Śrīla Prabhupāda:

"his disciples accepted a standard of honor that followed – but was unequal to – the one previously offered to Prabhupāda."

HD states that such copying was justified due to:

"Prabhupāda's insistence that nothing he had introduced was to be changed".

HD appears to be referring to the following letter from Śrīla Prabhupāda:

"Whatever I have introduced should remain. [...] Carefully manage things what I have established."

(Śrīla Prabhupāda, Letter, 4/9/74)

HD thus accepts the "No Change" principle used by the IRM (NCIP), and taught by Śrīla Prabhupāda, that whatever Śrīla Prabhupāda "introduced" should not be changed. Only, HD uses "no change" to mean that the worship Śrīla Prabhupāda introduced for *himself* should apply to successor *dīkṣā* gurus!

d) But Śrīla Prabhupāda first "introduced" the *ṛtvik* system, which was formalised on July 9th, 1977, to enable him to remain the *dīkṣā* guru of ISKCON. Therefore, by HD's "no change" logic, *this* should not have been changed. But, if this was not changed, then successor gurus would not even exist. And thus the question of applying "no change" logic to the worship of successor *dīkṣā* gurus cannot even arise, since the same "no change" logic would mean they would not exist to take worship in the first place! HD has therefore stunningly applied "no change" logic back to front, whereby "no change" is applied to facilitate the "change" to ISKCON's *dīkṣā* guru, Śrīla Prabhupāda, with successors, such as himself.

When the guru hoax has to rely on claiming "no change" means "change", it is just yet another sign that we are definitely dealing with a hoax rather than a philosophically and śāstrically supported system. Otherwise, there would be no need for such illogical and twisted argumentation.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dīkṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dīkṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

IRM Exposé Takes Centre Stage in Māyāpur

Below we dramatically highlight how what is stated in *BTP* ends up having universal significance for ISKCON's "preaching".

ISKCON's "preaching"

ISKCON has announced a major preaching project called the "Śrīla Prabhupāda Legacy Museum" at ISKCON's headquarters in Māyāpur, India. In a video published on 20/2/25 by the **"Temple of the Vedic Planetarium" ("TOVP")**, it is explained how this museum is to be promoted as a historic landmark in its own right, and there are plans for it to *"expand to 21,000 sq. ft., becoming the largest museum for any single person in the history of mankind"*.

Within this museum, the video states that a central exhibit is a structure containing a hut and a window:

"Śrīla Prabhupāda's room […] there was just a straw hut, and we have simulated the same straw hut to live with Śrīla Prabhupāda […] in this grass hut, Śrīla Prabhupāda was looking out this window, and **this window where he saw and he made a statement, where he saw people were struggling to get the scrap out of thrown leaf plates, trying to get something to eat.** Śrīla Prabhupāda had tears in his eyes and he said nobody should go hungry within 10 kilometre radius of Śrīdhāma Māyāpur. So much compassion. This is the window of compassion."

Thus, the exhibit highlights the above incident via a special "window of compassion" wherein Śrīla Prabhupāda supposedly saw people fighting to get food to eat from discarded garbage. Hence, within this window is a picture of food being distributed to illustrate Śrīla Prabhupāda supposedly seeing the above incident through this window and then launching a program to combat hunger specifically because of having seen the above "garbage" incident through this window.

BTP exposé becomes prophetic

However, just months before the above announcement, in the *BTP* 81 article "Not Following POP Leads to Farce", we exposed the very same "garbage story" that the above museum exhibit is dedicated to illustrating! In that article, we quoted Śrīla Prabhupāda giving his actual reason for starting the *prasāda* distribution in Māyāpur, and it was not this "garbage" story. Indeed, the "garbage" story is never even hinted at by Śrīla Prabhupāda at all, period. Rather, the story only first came up in ISKCON after Śrīla Prabhupāda's physical disappearance, as another one those infamous "Prabhupāda said" stories. Further, we documented that there are at least ***13*** different versions of this story, depending on which ISKCON source is telling this story, and thus clearly all these stories with their contradictory versions cannot be true! Nor, as noted above, is there any evidence that any version is true.

Fabricated Prabhupāda's life

As noted above, the hut exhibit is stated to be inspired in part by the "garbage" incident having taken place there. But, even the many contradictory versions of this story quoted do not state that the incident took place in the "hut". Where the location is given, it always states that the incident actually took place in a multi-storey "building", e.g. the following version quoted in the *BTP* article states it occurred:

""the day right after we moved into our first building," Jayapātāka says. "Śrīla Prabhupāda was in his room on the second floor.""

(HH Jayapātāka Swami ("JPS"), *BTG* #13-04, 1978)

Indeed, in another version of the story, JPS makes it explicit that the "garbage" incident did **not** take place in the hut. He describes it occurring *after:*

"we moved from the grass hut to the lotus building"

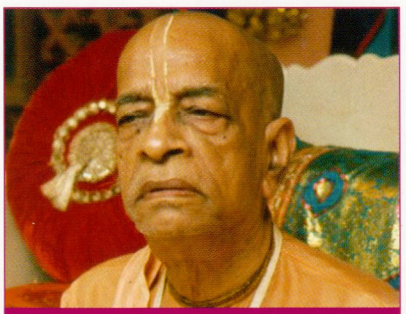
(JPS, Remembrances [Siddhānta Dāsa, ITV])

Thus, even if ISKCON wanted to claim that one of the many unsubstantiated, contradictory stories must be true, its exhibit of the "window of compassion" inside a grass hut would still be **fake**.

Accepting JPS's authority

A number of the many contradictory versions of the "garbage" story come from GBC guru JPS, who has given different contradictory versions himself. Indeed, it is JPS who appears to be the originator of this "garbage" story. He claims he was in Śrīla Prabhupāda's room and saw it happen, and out of all the ISKCON sources for the many versions of the story quoted, he is the only source who claims to have actually witnessed the supposed "garbage" incident. Thus, the "garbage" story relies on the authority of JPS.

It is stated that the "Akshaya Patra" program started by ISKCON Bangalore has been inspired by the following story:



Śrīla Prabhupāda:
His legacy tarnished by a fake depiction

"Śrīla Prabhupāda, the Founder-Acharya of ISKCON, once witnessed the disturbing sight of children fighting with dogs for scraps of food. Deeply touched by what he saw, he asked his followers to work towards a world where no one would go hungry"

(www.akshayapatra.org/history, archived 6/25)

But this is the same "garbage" story, which, as we just noted, relies on the authority of JPS. Which would mean that this program, in effect, would have been inspired by JPS rather than Śrīla Prabhupāda. Which is ironic, since ISKCON Bangalore had claimed to reject the authority of JPS for that of Śrīla Prabhupāda long ago. Hence, the importance of adhering to the "Prabhupāda-Only Paradigm" (POP) of only accepting the authority of Śrīla Prabhupāda, as we are always urging.

Lie memorialised for 10,000 years

ISKCON's TOVP in Māyāpur is ISKCON's showpiece preaching project. And an integral part of the TOVP is the newly opened Śrīla Prabhupāda Museum dedicated to showing Śrīla Prabhupāda's life, which is supposed to be a factual preservation of Śrīla Prabhupāda's life, and expected to last for 10,000 years. Thus, the museum is also central to ISKCON's preaching, and intended to be viewed by millions of people. Yet, part of this central exhibit, with the "window of compassion" inside a hut, is definitely *fake* according to the same contradictory stories from which it has been created.

Conclusion

Thus, it is established that a fake reconstruction of Śrīla Prabhupāda's life is being provided. And thus, people will wonder that if ISKCON is lying about this, what else is it lying about when it comes to Śrīla Prabhupāda's life. And yet, all this could easily have been avoided if ISKCON had realised the importance of accepting the Prabhupāda-Only Paradigm as continually explained in *BTP*.

Fatally Misunderstanding Śrīla Prabhupāda

Just *one* error in understanding Śrīla Prabhupāda's instructions can prove *fatal*. We provide a shocking example of this below.

The *ṛtvik* system is temporary

In a October 18th, 1977 room conversation, Śrīla Prabhupāda stated, in response to a person approaching him for initiation, that:

"I stop for the time being."

One party has given the following explanation for the above statement:

"Prabhupāda said, I stop for **the time being**. That means, the temple president sending recommendation directly to Prabhupāda. [...] Otherwise, I have stopped. I have already stopped. Prabhupāda has already stopped **from July 9th**."

It is stated that Śrīla Prabhupāda is referring to having stopped the initiation procedure that was carried out before July 9th, 1977, where all temple presidents would send recommendations for initiation to him directly. Whereas after July 9th, the *ṛtvik* system was introduced, whereby now the temple presidents would send recommendations to these *ṛtviks* instead. Thus, it is claimed that Śrīla Prabhupāda has only stopped the initiation system used before the July 9th *ṛtvik* system for "the time being". Which means that the July 9th *ṛtvik* system was to be **temporary**, as it was introduced from July 9th only for "the time being", i.e. while Śrīla Prabhupāda has stopped.

The *ṛtvik* system is temporary - 2

In the same conversation, Śrīla Prabhupāda then goes on to state:

"if by Kṛṣṇa's grace I recover from this condition, then I shall begin again, or I may not be pressed in this condition to initiate."

The same party as above has given the following explanation for this statement:

"Prabhupāda said, I have stopped for the time being. **Until my health becomes alright**. If my health becomes alright, **I will resume**."

Thus, following on from the explanation given above regarding Śrīla Prabhupāda having "stopped for the time being", it is claimed that Śrīla Prabhupāda has only stopped initiating until his health improves. And once his health improves, he will again resume initiating in the way he did pre the July 9th *ṛtvik* system. Thus, this repeats what has been stated in the last section – that the *ṛtvik* system is **temporary**, meant only for while Śrīla Prabhupāda is ill.

The *ṛtvik* system is temporary - 3

Referring again to Śrīla Prabhupāda's statement quoted in the last section, the same party continues to explain:

"Prabhupāda is saying that I may not be pressed in this condition to initiate. Don't bring those requests to me. Make me chant on the beads. Select the name [...] If by Kṛṣṇa's *kṛpā* **I recover, then I will do. Otherwise**, no need. Those **11 people will continue**."

It is again claimed that Śrīla Prabhupāda is referring to having stopped what the 11 *ṛtviks* appointed on July 9th were meant to replace. Because he states that if he will "recover", then he will again resume the pre-July 9th *ṛtvik* system, where all temple presidents would once again be sending "requests" to Śrīla Prabhupāda, and thus the *ṛtvik* system would end. Which again means that *ṛtvik* system was meant to be **temporary**, only due to, and for while, Śrīla Prabhupāda was ill.

The fatal ending

The explanations above were given by ISKCON Bangalore via a governing council member on the official social media channel set up specifically to explain their stance on the "guru issue", in a video posted by them on 28/5/25. These explanations are exactly the same as those given by ISKCON India for the same October 18th statements, who state that Śrīla Prabhupāda is saying that the *ṛtvik* system is meant to be temporary, only in use while he is ill:

"I'm sick, that's why I'm using these ṛtviks. *I've nominated them, but if and when I become okay, I will initiate again. That means what? He cancels that* ṛtvik *order and he knows that this* ṛtvik *order cannot continue."*

(ISKCON India Video, 27/5/25)

ISKCON Bangalore has been fighting with ISKCON India for the last 25 years for control of the Bangalore temple. But now they have agreed ***3*** times with ISKCON India using the same arguments as them to come to the same conclusion as them: that the *ṛtvik* system is **temporary**. Thus, their whole supposed philosophical opposition to ISKCON India – that the *ṛtvik* system is **not** temporary and therefore Śrīla Prabhupāda is the *dīkṣā* guru of ISKCON – has been defeated. By themselves. And this self-defeat is "final", because:

"as soon as one thing is three times stressed, that means final."

(Śrīla Prabhupāda, Lecture, 27/11/68)

Śrīla Prabhupāda: Full understanding of his instructions prevents fatalities

July 9th directive not understood

Bangalore's understanding, identical to ISKCON India, arises from not having understood the July 9th, 1977 directive correctly.

1) It is claimed for example that Śrīla Prabhupāda should not be made to "chant on the beads". But this function is not even mentioned in the July 9th directive, because Śrīla Prabhupāda had already delegated this function before even giving the July 9th directive.

2) The directive states only one thing that the *ṛtviks* are replacing in regard to first initiation, that Śrīla Prabhupāda was previously doing. And that is giving an acceptance letter with a spiritual name. But this only requires that Śrīla Prabhupāda could speak and dictate the spiritual name. Which he could. And thus Śrīla Prabhupāda's health had no connection to the use of the *ṛtvik* system.

BTP gives correct understanding

The correct understanding has been given many times previously in *BTP*. A brief recap:

1) Śrīla Prabhupāda can only be referring here to the one thing that *did* require his physical health in regard to initiation. That is if someone approached him personally to conduct the initiation and perform the fire *yajña*.

2) This is exactly what happened here, as someone had come from New York to get initiated by Śrīla Prabhupāda personally.

3) Since Śrīla Prabhupāda had already set up the *ṛtvik* system, he merely utilised it to *also* manage this one personal request. Thus, he is stating that he could resume performing such personal initiations if he recovers, *alongside* the *ṛtvik* system, which had already *separately* been established permanently for ISKCON.

Conclusion

It is crucial that Śrīla Prabhupāda's instructions are understood *fully*, otherwise even the slightest misunderstanding can prove fatal – as has happened here.

Proof by God's Authority

It is not disputed that Śrīla Prabhupāda established a GBC to manage ISKCON. However, we will now prove that the very fact Śrīla Prabhupāda established a GBC means it is spiritually and philosophically impossible for Śrīla Prabhupāda to have also ordered successor *dīkṣā* gurus in ISKCON.

Good as God

It is a basic teaching that the *dīkṣā* guru is to be treated and respected "as good as God":

"The guru should be treated as good as God. This is stated in all the sastras."
(Śrīla Prabhupāda, Letter, 29/1/76)

"offering respect to guru. That means they are learning how to offer respect to God. [...] In all the *śāstra*, Vedic literature, guru is described as good as God."
(Śrīla Prabhupāda, Lecture, 22/8/73)

Thus, to treat and respect the guru as good as God means that one must also regard the guru as having the authority of God. This is a standard understanding even in ISKCON, as admitted in the *HR* paper:

"Disciples have a formidable arsenal of quotations from Prabhupāda and scripture that glorify gurus. [...] Many devotees who have read Prabhupāda's books have reached the conclusion that they must regard a guru as having the authority of God."

Greater than God challenge

The definition of the GBC, which was given and approved during Śrīla Prabhupāda's physical presence, stated that the GBC would have authority for **"delegating authority"**, **"maintaining spiritual standards"**, and **"defining sphere of influence"** for everyone in ISKCON **(Definition of GBC, GBC Resolution 1, 1975)**. Thus, if successor *dīkṣā* gurus to Śrīla Prabhupāda were to exist in ISKCON, then the GBC would need to be able to exercise its authority over them and all their activities in order to manage them. But this would require the GBC to effectively have an authority "greater than God", since we have already established that *dīkṣā* gurus must be respected as having the authority of God. And, if the GBC does not possess such authority, then it means that it could not manage *dīkṣā* gurus, and thus it is not possible for a GBC and successor *dīkṣā* gurus to co-exist. Which would mean that since Śrīla Prabhupāda did establish a GBC to manage ISKCON, he did not authorise such successor *dīkṣā* gurus. We now present 6 proofs which show that the GBC does not, and cannot, possess such authority over successor *dīkṣā* gurus.

The 6 Proofs

1) Not greater than God

On consulting Śrīla Prabhupāda's teachings, we do not find Śrīla Prabhupāda granting such extraordinary "greater than God" authority to the GBC, which would be necessary if he had ordered successor *dīkṣā* gurus. Indeed, Śrīla Prabhupāda demonstrated with his own example that a GBC is subordinate, not superior to, a *dīkṣā* guru's authority:

"we are managing our Krishna Consciousness Movement by the Governing Body Commission, GBC. We have got about 20 GBC's looking after the whole world affair, and above the GBC I am there."
(Śrīla Prabhupāda, Letter, 30/6/76)

2) Admits not greater than God

The GBC itself agrees that it does not possess such "greater than God" powers. The GBC paper written specifically to address the issue of how *dīkṣā* gurus can exist within a GBC system, describes the GBC's authority as being not even on a par with God's authority, never mind superior to it:

"When we use the word "authority" in the context of the managerial structure, we do not mean an absolute, infallible authority – such as the authority of scripture".
(*Understanding ISKCON's Lines of Authority*)

3) Cannot be managed

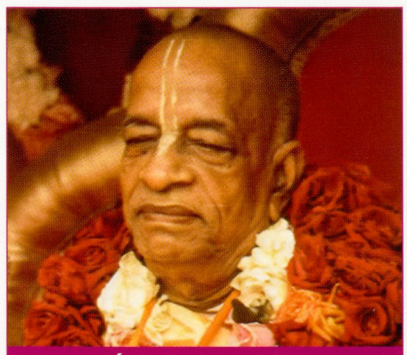
The GBC's authority to manage everyone in ISKCON gives it the authority to also discipline them, as that is an essential part of managing – controlling those under your management. But such managerial authority cannot be exercised over a *dīkṣā* guru:

"It is also an offense to consider an empowered Vaiṣṇava an object of disciplinary action. It is offensive to try to give him advice or to correct him."
(*Nectar of Instruction*, Text 6, purport)

4) Must be free as God

The *dīkṣā* guru must be free to act as God is free to act, and thus must be free of a managerial authority just as God is:

"An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. If Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to the criticism of mundane rules and regulations, the spiritual master empowered by Him is also not subjected."
(*Cc., Madhya-līlā*, 10.136, purport)



Śrīla Prabhupāda:
Invested with divine authority

5) Cannot function as *dīkṣā* guru

The *dīkṣā* guru has the key function of engaging his disciple in service:

"The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service"
(*Cc., Ādi-līlā*, 1.35, purport)

But, if managed by a GBC, such power would be taken from the *dīkṣā* guru, which is the case at present, as demonstrated by **ISKCON Laws 405 G (GBC Resolutions, 1999)** and **6.4.3.5**.

6) Cannot function as a *dīkṣā* guru - 2

The *dīkṣā* guru's key activity is preaching:

"Generally, the guru's symptom is that he's a perfect devotee. That's all. And he's serving Kṛṣṇa by preaching His message."
(Śrīla Prabhupāda, Talk, 27/2/72)

But, if managed by a GBC, such power can be strictly controlled and even stopped, as has been the case in practice with some of the current GBC gurus, who have even been "banned" from preaching in certain countries.

Conclusion

1) It is conclusively proven from every possible angle that the GBC does not have the necessary "greater than God" power that would allow it to manage, and thus co-exist, with successor *dīkṣā* gurus.

2) Hence, it is conclusively proven, based on "God's authority" no less, that Śrīla Prabhupāda could not have ordered successor *dīkṣā* gurus.

GBC Unable to Offer Evidence

The GBC's guru system consists of 3 elements:

1) The GBC.

2) Successor *dikṣā* gurus.

3) The latter under the authority of the former.

If any one of these elements is not authorised, then the whole system collapses. The previous article proved that the 3rd element is not authorised to be present, thus giving yet another proof that the GBC's guru system is unauthorised. What makes this proof indisputable is that, as we shall show, the GBC is unable to offer any challenge to it.

GBC agrees with IRM's proof

In its paper ***Understanding ISKCON's Lines of Authority*** (henceforward ***UILA***), the GBC specifically addresses the issue of how the GBC is able to be a superior authority to those who are supposed to be "as good as God" *dikṣā* gurus. *UILA* states:

"we will examine the position of spiritual masters within the managerial structure of ISKCON."

Before investigating this GBC examination of the above, we need to first note that in the previous article, we had quoted Śrīla Prabhupāda's statement that, as the spiritual master, he is superior to the GBC. And, in the response to the above, *UILA* then quotes this same statement to make the same point!:

"When Śrīla Prabhupāda was physically present, he was ISKCON's sole initiating spiritual master, its preeminent śikṣā guru, and the supreme managerial authority, ***superior to the GBC****:*

"[…] we are managing our Krishna Consciousness Movement by the Governing Body Commission, GBC. We have got about 20 GBC's looking after the whole world affair, and above the GBC I am there."

(Śrīla Prabhupāda Letter, 30/6/76)"

Thus, *UILA* agrees with our proof that Śrīla Prabhupāda established a management system for ISKCON wherein the GBC is subordinate to the *dikṣā* guru.

No change in management system

It is because of agreeing with us that Śrīla Prabhupāda's managerial structure places the *dikṣā* guru above the GBC, that *UILA* is then forced to claim that Śrīla Prabhupāda **changed** this managerial structure for application after his physical disappearance:

"In Śrīla Prabhupāda's physical absence the structure is now ***somewhat different****. His Divine Grace instructed that the GBC should be the ultimate managing authority for ISKCON."*

This refers to Śrīla Prabhupāda stating as the very first point in his **Last Will and Testament** that the GBC will be ISKCON's "ultimate managing authority". However, this does not represent any change to the system of management, and the proof is in the very next point in his **Last Will and Testament**, which states that:

"The system of management will continue as it is now and there is no need of any change."

Therefore, Śrīla Prabhupāda's establishing the GBC as the ultimate managing authority cannot represent any change in the system of management, as Śrīla Prabhupāda states at the *same* time that the existing system of management does not change.

GBC offers no evidence

And we can practically show how the GBC being designated the "ultimate managing authority" does indeed represent no change to the system of management:

1) GBC Resolution 1, 1975, stated that, even during Śrīla Prabhupāda's physical presence, the GBC was the managing authority for ISKCON on Śrīla Prabhupāda's behalf:

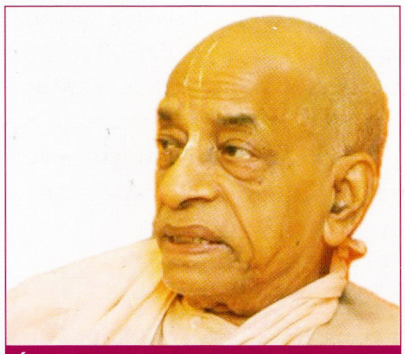
"The GBC (Governing Body Commissioned) has been established by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to represent Him in carrying out the responsibility of managing the International Society for Krishna Consciousness".

2) The quote from the IRM's proof, which we showed *UILA* quoting in the last section, gave the system of management that Śrīla Prabhupāda established when he was physically present. And this states that the **"managing"** of ISKCON was done by the GBC, and that they were responsible for **"looking after the whole world affair"**, and thus were managing ISKCON on Śrīla Prabhupāda's behalf.

Thus, *UILA's* argument revolves around:

1) First agreeing with the IRM that Śrīla Prabhupāda established a managerial structure in which the GBC is subordinate to the *dikṣā* guru;

2) Then quoting that the GBC was to be the "ultimate managing authority for ISKCON" from Śrīla Prabhupāda's Will, which is actually proof that the managerial structure was *not* to be changed.



Śrīla Prabhupāda: Did not invest GBC with authority to create *dikṣā* gurus

Thus, the GBC is unable to offer any evidence for a "greater than God" GBC system.

No successor *dīkṣā* gurus

1) That the GBC cannot have "greater than God" authority over *dikṣā* gurus is proven by:

a) Śrīla Prabhupāda's teachings in the previous article;

b) The failure of *UILA* to even challenge these teachings as shown in this article.

2) This proof, however, has another very important consequence. We can note that, if the GBC does not have such authority over *dīkṣā* gurus, then it cannot possibly have the authority to authorise such *dīkṣā* gurus either. Which would be consistent with the statement of the GBC's own "Śāstric Advisory Council" **("SAC")** that the system of the GBC authorising *dīkṣā* gurus is not found by them to be:

"mentioned by guru, sādhu *or* śāstra *as the way that one is authorized to become a guru."*

***(Balancing the Roles of the GBC and the Disciple in Guru Selection*, SAC)**

3) At the outset of this article, we noted that the GBC guru system has 3 elements, and the fact that we proved in the previous article that the 3rd element of the GBC having the necessary authority over "good as God" *dikṣā* gurus is not authorised, provided yet another proof that the GBC guru system is unauthorised. And now we have noted that a corollary of this proof would mean that element 2 given at the outset, GBC-authorised "successor *dikṣā* gurus", would also not be authorised to exist – thereby giving yet another separate proof that the GBC guru system is unauthorised.

Conclusion

It is proven that Śrīla Prabhupāda did not give a new management system for ISKCON – which proves that he also did not give a new "greater than God" GBC guru system for ISKCON.

The *Ācārya* v. GBC Gurus

The conflict between the IRM's Śrīla Prabhupāda as *dikṣā* guru and ISKCON's GBC guru system, can actually be categorised to provide a historical reference, as follows:

1) A singular *Ācārya* system in which one person alone is its supreme authority and *dikṣā* guru, henceforward the **"SA"**;

2) Multiple *dīkṣā* gurus who are under the authority of a governing body, the GBC, i.e. a GBC guru system, henceforward **"MG"**.

Historical claim for MG

When the Gauḍīya Maṭha institution was founded by **Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura ("SBST")**, Śrīla Prabhupāda's own guru, it was run with a singular *Ācārya*, SBST. Similarly, when Śrīla Prabhupāda founded ISKCON, he followed the same model, with himself as ISKCON's singular *Ācārya*. However, following Śrīla Prabhupāda's physical departure, the guru system for ISKCON was changed from SA to MG. To support this change, it has been claimed by ISKCON's leadership that SBST had ordered the Gauḍīya Maṭha to also change from a SA to MG system after he physically departed. Thus, the GBC has released a new official paper titled ***Principles & Practices/ Dīkṣā-guru Projects***, in which it is claimed:

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura instructed his disciples to form a GBC, thus diverging from the age-old tradition of handing down authority to a single successor *ācārya* […] in deference to that instruction […] some forty years later Śrīla Prabhupāda adopted the same GBC model for ISKCON."

Similarly, in his *HR* paper, ISKCON "scholar" **HH Hridayānanda Dāsa Goswami ("HD")** also claims:

"The essence of the Gauḍīya Maṭha's collapse as a united institution, as Prabhupāda always taught, was the failure to place the gurus under the ultimate authority of a collegial governing body."

It is thus claimed that:

1) The Gauḍīya Maṭha was not supposed to follow a SA system after SBST physically departed;

2) Instead a GBC system, which would have authority over multiple gurus, i.e. MG, was to be followed;

3) And Śrīla Prabhupāda also ordered the same MG system for ISKCON to follow after his physical departure.

We will now compare each of these claims to the evidence.

SBST order for SA

In regard to claim **1)**, Śrīla Prabhupāda has stated that SBST ordered the following:

"His idea was acarya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self effulgent acarya would be automatically selected."

(Śrīla Prabhupāda, Letter, 28/4/74)

"His idea was "Let them manage; then whoever will be actual qualified for becoming *ācārya*, they will elect. Why I should enforce upon them?" That was his plan. "Let them manage by strong governing body, as it is going on. Then *ācārya* will come by his qualification.""

(Śrīla Prabhupāda, Room Conversation, 21/9/73)

So, there cannot be any room for misunderstanding – Śrīla Prabhupāda makes the same point twice:

a) SBST wanted a single successor *Ācārya* to succeed him.

b) This single *Ācārya* required the GBC to be the *instrument* by which he would become selected.

Thus, the GBC was to be formed just so that each GBC member would demonstrate their ability, and one of them would then emerge as the "self-effulgent" successor *Ācārya*, who would then be accepted by the rest of the GBC as the next *Ācārya* of the Gauḍīya Maṭha.

This was what SBST ordered.

No order for MG

In claim **2)**, HD claims that Śrīla Prabhupāda "always taught" that the Gauḍīya Maṭha failed because they did not place the "gurus" under the authority of a GBC. But Śrīla Prabhupāda does not mention this **even once**, never mind "always". There are many hundreds of references to the Gauḍīya Maṭha in the Vedabase, and we have checked every single one of them, and we invite our readers to do the same. Śrīla Prabhupāda states exactly why the Gauḍīya Maṭha failed and it is not the reason HD gives. Rather, it is because, instead of following the "successor *Ācārya*" *via* GBC method SBST ordered as mentioned above, they simply *declared* an *Ācārya* *immediately* upon SBST's physical departure, even though SBST had not appointed a successor:

"Why this Gauḍīya Maṭha failed? […]

Śrīla Prabhupāda: The only *Ācārya* and *dikṣā* guru in ISKCON

They never thought, "Why Guru Mahārāja gave us instruction so many things, why he did not say that this man should be *ācārya*?" They wanted to create artificially somebody *ācārya*, and everything failed. […] They declared some unfit person to become *ācārya*."

(Śrīla Prabhupāda, Room Conversation, 16/8/76)

Śrīla Prabhupāda's *Ācārya* system

Thus, SBST gave an order for the *Ācārya* system to continue in the Gauḍīya Maṭha, using the GBC as the *instrument* by which the *Ācārya* system could continue. Śrīla Prabhupāda did the same, in that he ordered that the *Ācārya* system would continue in ISKCON after his physical departure, only in this case, he himself would continue to remain that *Ācārya*, which even the GBC accepts:

*"As Founder-Ācārya Śrīla Prabhupāda **holds a unique position** in ISKCON. We need to understand it deeply. **As ācārya,** his exemplary personal behavior is the model and norm for all ISKCON devotees."*

***(Śrīla Prabhupāda: The Founder-Ācārya of ISKCON*, GBC, p. 21)**

And the GBC would continue to remain the *instrument* that would allow this to happen, as it would manage ISKCON on Śrīla Prabhupāda's behalf in his physical absence in exactly the same way it did when he was physically present. But Śrīla Prabhupāda did not authorise the GBC to create successor *dikṣā* gurus. Both these points were proven in the previous 2 articles. Hence, in regard to claim **3)**, Śrīla Prabhupāda *did* follow the same model as SBST, only it was the SA, and not the MG.

Conclusion

The orders for both the Gauḍīya Maṭha and ISKCON were to continue the *Ācārya* system rather than create a MG system.

ISKCON "Scholars'" Illiterate Attack

ISKCON India **("II")**, represented by its "scholars" board **("IISB")**, recently launched a series of videos trying to refute *The Final Order (TFO)* and the position it sets forth, which IISB calls "ṛtvikism". They felt compelled to do this because, like ISKCON GBC gurus **HH Jayādvaita Swami** and **HH Bhakti Vikāsa Swami**, they also recognised the position of *TFO* as being the "Bible" of accepting Śrīla Prabhupāda's order that he is ISKCON's *dikṣā* guru:

"*The Final Order* on ṛtvikism, which is considered as the Bible for the *ṛtviks*. […] godfather of *ṛtvik*"

Thus, even 30 years after *TFO* was requested by, and sent to, the GBC, ISKCON realises the only way to oppose Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru today is to try to refute *TFO*. The quotes in the shaded boxes above and below are taken from these IISB videos released between 16/5 and 2/6, 2025.

Forever wrong about *TFO*

"*The Final Order* and basically in a nutshell that book propagated the idea that this letter of July 9th, 1977 was Śrīla Prabhupāda's final order on initiations and suddenly because of that letter Prabhupāda continues to be the guru forever and ever."

This is a fabrication. *TFO* does not state that Śrīla Prabhupāda will be the guru "forever". Here is what it actually states:

"Śrīla Prabhupāda will be the initiator within ISKCON for as long as the Society is extant." (*TFO*, p. 81)

Thus, *TFO* only states that Śrīla Prabhupāda will be the *dikṣā* guru for ISKCON, since he will also be the *Ācārya* for ISKCON.

Eternally wrong about *TFO*

"we find that that "henceforward" is not sanctioned to be considered as "into eternity.""

This refers to the fact that the July 9th, 1977 directive on initiations was to begin "henceforward". However, *TFO* does not claim that "henceforward" means "into eternity". Rather, it states:

"The specific word used, "henceforward", only has one meaning, viz. "from now onwards"." (*TFO*, p. 3)

Indeed, we even state in regard to the word "henceforward" that:

"even if we take the word *out* of the letter, nothing has changed." (*TFO*, p. 3)

Thus, as before, IISB has simply addressed something *TFO* does not even state.

More fabrication

Śrīla Prabhupāda stated the "law of disciplic succession" in a letter to Tuṣṭa Kṛṣṇa Dāsa on 2/12/75 as follows:

"But as a matter of etiquette it is the custom that during the lifetime of your Spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession."

It is claimed by the IISB videos that we claim in *TFO* that this law was:

"somehow reversed by this July 9th letter."

And that such a claim by us would be absurd because:

"How is it possible? Why would Prabhupāda write one thing and contradict himself?"

But we do not state the letter "reverses" the law. We do not state this because the law and the July 9th letter are not incompatible, as we will explain later on. For now, we can note how IISB, rather than *answer TFO*, has instead yet again just engaged in another fabrication about *TFO*.

In this way, large sections of the videos do not even attempt to address what *TFO* actually states, and therefore are completely irrelevant and thus useless in refuting *TFO*. There are only two times where the IISB videos directly quote and attempt to deal with what *TFO* states, and we address them next.

Illness doctrine defeated

"July 9th letter actually has list of 11, you know, *ṛtviks* assigned by Prabhupāda who could do initiation when Prabhupāda was not well."

This "illness" argument addresses this quote from *TFO* given by the video:

"the July 9th letter really is the *final* instruction on initiation within ISKCON" (*TFO*, p. xiv)

Thus, IISB is trying to show that the July 9th directive giving the final system for initiations within ISKCON was not issued as a *general* directive on initiation for ISKCON, even though that is what the directive states. But that rather it was a temporary, one-off measure, instituted only to address Śrīla Prabhupāda's inability to perform initiations due to being ill. Hence, the temporary nature of the July 9th directive would be established by this "illness" doctrine **("ID")**. However, this ID has already been defeated many times by us in previous *BTPs*, and again on page 4 of this issue. We will

ISKCON India Scholars Board: Spectacular fail in literacy

now show how it has also been defeated by IISB *themselves*. The Bureau is the governing body of ISKCON India, and they stated as part of a resolution, communicated on 25/11/19, that:

*"*ṛitvik *(guru – as per the July 9 letter)".*

Thus, they state that the appointment of a *ṛtvik* in the July 9th letter was *also* the appointment of "guru". Which means that II believes the July 9th letter was not issued temporarily to deal with Śrīla Prabhupāda's illness, but that it was issued to permanently appoint gurus. Thus, by II's own hand, the ID is demolished, and they must accept the permanent nature of the July 9th directive.

The fact that the July 9th directive does not even mention, nor actually appoint, "guru", does not change the fact that II deludedly believes that it does! The net result is that IISB cannot claim the "illness" objection to *TFO's central* thesis that the July 9th directive is the final instruction for initiations within ISKCON.

Recycling the defeated

The one other time the IISB videos deal with answering what *TFO* states is a quote from pages 18-19, wherein *TFO* speaks about the private letters Śrīla Prabhupāda wrote to those who were "ambitious" to become *dikṣā* gurus even in Śrīla Prabhupāda's physical presence. IISB's response is to claim that we are claiming Śrīla Prabhupāda "lies" to the devotees concerned. The exact same argument was already made previously by the same IISB member making the claims here, and we already refuted these "lying" claims in *BTP* 79, and they can be read here:

iskconirm.com/lies

There we show we are not claiming that Śrīla Prabhupāda is lying.

Lying projection

We can show, however, that IISB *actually* does believe Śrīla Prabhupāda is lying.

a) One of the private letters written by Śrīla

on *The Final Order* Fails Spectacularly

Prabhupāda, in which the IISB videos falsely claim that we are stating Śrīla Prabhupāda is telling "lies", is a letter to Tuṣṭa Kṛṣṇa Dāsa, dated 2/12/75, in which the "law of disciplic succession" that we quoted earlier is stated. However, the letter also refers to being applicable to **all** of Śrīla Prabhupāda's disciples by stating "every student" and "my disciples". And the IISB videos claim that this "law" is an order for *dīkṣā* gurus, and that it is "the final decision of initiations". Which would mean that, according to IISB, this letter would be authorising *female dīkṣā* gurus **("FDG")**. But IISB has already rejected *FDG* as a deviation, as we have documented in earlier issues. And, thus, they would have to believe that Śrīla Prabhupāda was "lying" when he referred to "every student" and "my disciples" in this letter.

b) Also, the "law", as we quoted earlier, states that one can only become a *dīkṣā* guru *after* the "disappearance" of one's own guru. But ISKCON has authorised numerous *dīkṣā* gurus in the physical presence of their own spiritual masters. Thus, if IISB believed in the "law", it would have launched a campaign against such "granddisciple gurus", as they are in violation of the "law", which according to IISB was the "final decision of initiations". After all, as we saw in the case of FDG, IISB will launch a campaign against gurus if they believe they are not authorised. But IISB has not launched such a campaign in this case, showing they do not even "believe" in the law, and have only invoked it to try to oppose *TFO*.

No limitation or incompatibility

In regard to this law, it is further claimed: "what that does is that naturally limits the July 9th letter to the lifetime of Prabhupāda."

However, the law only states **when** it is **possible** for a disciple to become a *dīkṣā* guru:

"in his absence or disappearance you can accept disciples"

It therefore states nothing about when the existing *dīkṣā* guru **must** *cease* acting as a *dīkṣā* guru himself, since the "law" only states "you can", not "must", accept disciples. Thus, the law does not limit Śrīla Prabhupāda to only acting as the *dīkṣā* guru during his lifetime. Therefore, the July 9th directive, which states that Śrīla Prabhupāda continues to act as ISKCON's *dīkṣā* guru, is not limited to Śrīla Prabhupāda's lifetime, as claimed above.

Nor does the July 9th directive change the fact that a guru's physical absence *is* the only time period in which it is ***possible*** for a disciple to become a *dīkṣā* guru. Thus, just because it may not become *necessary* to **exercise** this law, does not mean the law is being discarded or contradicted. So the law and the July 9th directive are not incompatible, nor does one "reverse" or "supersede" the other.

Śrīla Prabhupāda declared deviant

We have dealt with basically all the arguments claimed by IISB to be from Śrīla Prabhupāda that supposedly terminate the July 9th directive. One other relevant quote from Śrīla Prabhupāda offered by the IISB videos was the quote from October 18th, 1977, which was already answered on page 4.

An extremely large portion of the videos deal instead with going outside Śrīla Prabhupāda's actual statements and claiming to offer evidence from: the leaders of organisations outside ISKCON, tradition, and "*śāstra*". But what outside leaders may say is irrelevant to what Śrīla Prabhupāda ordered. This can only be determined by examining Śrīla Prabhupāda's orders themselves! And "tradition" will be shown in the next article as not being able to prevent Śrīla Prabhupāda from continuing as ISKCON's *dīkṣā* guru.

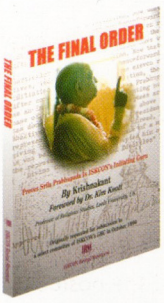
The arguments from "*śāstra*" are self-defeating because they would mean that what IISB accepts Śrīla Prabhupāda *did* order would also not be śāstric. For example, they claim "*śāstra*" states:

"First thing is this name-giving ceremony is done by an *Ācārya*. […] so the representative cannot give the name. […] The *Ācārya* should tell […] Ṛtvik *Prabhu*, I thought of this name […] This much communication must be there from *Ācārya* to representative."

Thus, it is emphatically claimed that a spiritual name cannot be given by the *ṛtvik* representative, but rather must only be given by the *Ācārya* or *dīkṣā* guru. But IISB accepts that the July 9th directive is a valid document authorised by Śrīla Prabhupāda, and this states the exact opposite, that the representative alone gives the spiritual name:

"After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupad by giving a spiritual name".

Thus, in their desperation to defeat *TFO* using "*śāstra*", they have only ended up claiming that it is Śrīla Prabhupāda himself who has deviated from *śāstra!*



Establishes Śrīla Prabhupāda's position as ISKCON's sole *dīkṣā* guru

Final order delivers final nail

IISB already accepts that Śrīla Prabhupāda, as the Founder-*Ācārya* for ISKCON, will be the *Ācārya* for ISKCON. IISB also accepts that the "*Ācārya*" is the *dīkṣā* guru, as we just quoted them speaking about the "*Ācārya*" being the *dīkṣā* guru who gives the spiritual name. Thus, IISB has to accept that Śrīla Prabhupāda remains the *Ācārya* and *dīkṣā* guru of ISKCON, just as *TFO* states! Which renders their whole made-up and contradictory endeavour to refute *TFO* even more futile than it already is!

The need for literacy

Even a child knows that: if he tells his mother in the morning he cannot go to school because he has a "tummy-ache", he cannot then later go playing around the house as if his stomach is fine. The grown-ups call this a "self-contradiction", since contradicting your own argument will cause it to collapse.

You need to answer what an argument states rather than something else, otherwise the actual argument will still remain undefeated. The grown-ups call this answering a "straw man" argument. So one must first *read* the actual argument. Similarly, if one's reply to an argument has already been answered, then one needs to first *read* that answer and then respond to *that*. Otherwise, simply repeating an already defeated reply does not change the fact that it was already defeated, no matter how many times one may repeat it!

The need to not contradict oneself and first *read* the subject matter one is dealing with is the basic level of *literacy* required in order to be able to argue one's case. And yet, all of IISB's points have been refuted by us simply by taking advantage of IISB not yet possessing this elementary child-level literacy.

Conclusion

It has been 30 years, and still no one has been able to lay a glove on *TFO*.

The Guru Tradition is the *Ācārya*

The important findings from the articles on pages 5 and 7 now allows us to present a comprehensive picture regarding "tradition" and historical precedent.

Tradition favours *Ācārya* system

We noted on page 7 that there are two contrasting systems of guruship. The "Single *Ācārya*" system has a single *Ācārya* and *dīkṣā* guru for the institution, as the supreme authority, as would be the case if Śrīla Prabhupāda remains the *Ācārya* and sole *dīkṣā* guru of ISKCON. Conversely, the current guru system in ISKCON has replaced Śrīla Prabhupāda with multiple *dīkṣā* gurus, all authorised and controlled by a governing board, which we referred to as MG or multiple guru system.

1) Institutional tradition

ISKCON is a world institution. If we wish to understand what the tradition would be for such an entity, the only comparable example we have is the Gauḍīya Maṭha ("GM"), the institution of Śrīla Prabhupāda's spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura ("SBST"), which also made attempts to preach outside India. As we showed on page 7, the system here was to have a single *Ācārya* system after SBST's disappearance.

2) Historical precedent

The page 7 article also showed that there is no authorised precedent in the GM for a system where multiple *dīkṣā* gurus are under the authority of a GBC. The only precedent we have, as established by Śrīla Prabhupāda, is for a GBC to be under the authority of a singular *Ācārya*, as we showed in the article on page 6.

3) ISKCON leaders support *Ācārya* tradition

The GBC agrees with the above, admitting, as we quoted on page 7, that the "age-old tradition" involves authority being vested only in a single *Ācārya*.

4) ISKCON leaders agree *ṛtvik* traditional

Consistent with the above facts, ISKCON's leadership agrees that the "*ṛtvik*" system of initiation after Śrīla Prabhupāda's physical disappearance is "traditional":

a) ISKCON leader and GBC voted-in guru **HG Ravindra Svarūpa Dāsa** states in *One Allegiance in Three Features* that:

"the "posthumous ritvik*" system – rest on an adherence to the traditional idea of leadership."*

He states that this is because the traditional system requires an *"autocratic figure"*, with a *"compelling, charismatic presence"* that can *"personify the institution."*

b) And the GBC states that this traditional "charismatic", "personifying" presence is exactly what Śrīla Prabhupāda continues to provide in ISKCON today, in its *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON* booklet:

"His spirit pervades the institution as the essence of its own culture" **(p. 21)** […] *"a perpetual, indwelling active guiding and directing presence."* **(p. 22)** *"Śrīla Prabhupāda is the soul of ISKCON, so ISKCON is his body. And because the incorporation is a spiritual one, the body is non-different from the embodied."* **(p. 50)**

Thus, the GBC also accepts that Śrīla Prabhupāda's physical absence would not affect him continuing to provide this traditional leadership found in the *ṛtvik* system.

GBC guru system is not traditional

As well as the support given for a *ṛtvik* system being traditional, the GBC admits that its own "MG" guru system is not traditional.

5) GBC guru system deviates from tradition

"ISKCON's ethos of multiple dīkṣā- *and* śikṣā-gurus *serving under the auspices of a global managerial board is* ***unique in the history of Vaiṣṇavism****".*

(GBC Resolution 318, 2014)

6) Doesn't follow historical precedent

There is also no historical precedent for *parampara dīkṣā* gurus not being Indian-bodied, which most of the GBC *dīkṣā* gurus are!

Tradition is not applicable

Thus, if one insists on using "tradition" as a guide, it does not help those who support the GBC guru system. However, we can also show that tradition is not relevant.

7) Not applicable to ISKCON

"Whereas ISKCON is an unprecedented worldwide Gauḍīya Vaiṣṇava mission".

(GBC Resolution 316, 2009)

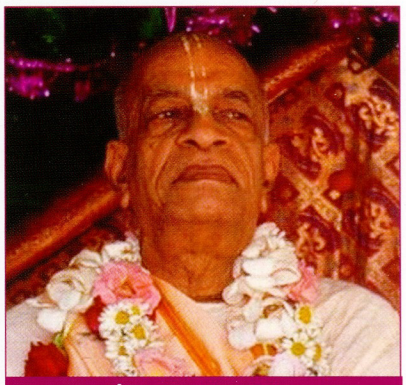
It is not even possible to apply precedent to ISKCON when the GBC has already admitted to it being *un*precedented.

8) *Ācārya* does not follow precedent

We know that Śrīla Prabhupāda did not follow historical precedent as he states this himself, e.g. a *sannyāsī* taking part in marriages, which he states is **"unique in the history"** **(Lecture, 22/8/73)**.

9) Teaching, not historical example

It has been claimed that where important spiritual principles are concerned, historical precedent is always followed. But then that is admitting that it is spiritual teaching rather than mere historical examples that matters. And there is no spiritual principle taught by Śrīla Prabhupāda that is violated by him remaining ISKCON's *dīkṣā* guru.



Śrīla Prabhupāda:
Traditional and sole *Ācārya* for ISKCON

10) Did not authorise following tradition

But the simplest fact that renders tradition completely irrelevant is that Śrīla Prabhupāda never authorised tradition or historical precedent as a means to evaluate his orders. There is no instruction from Śrīla Prabhupāda wherein he states that his orders must always follow tradition or historical precedent.

Traditional self-contradiction

Thus, we have shown the GBC accepting that it should not use "tradition" or historical precedence to justify replacing Śrīla Prabhupāda as ISKCON's initiating *Ācārya* with the GBC guru system. Yet, that is exactly what the GBC does! It claims that the GBC guru system is justified:

"On the strength of our Vaiṣṇava tradition".

(GBC Resolution 409, 2004)

And that continuing to accept Śrīla Prabhupāda as the *dīkṣā* guru instead must be rejected because it:

"has never been practiced by the Gauḍīya Vaiṣṇava Sampradāya".

(GBC Resolution 73, 1990)

Conclusion

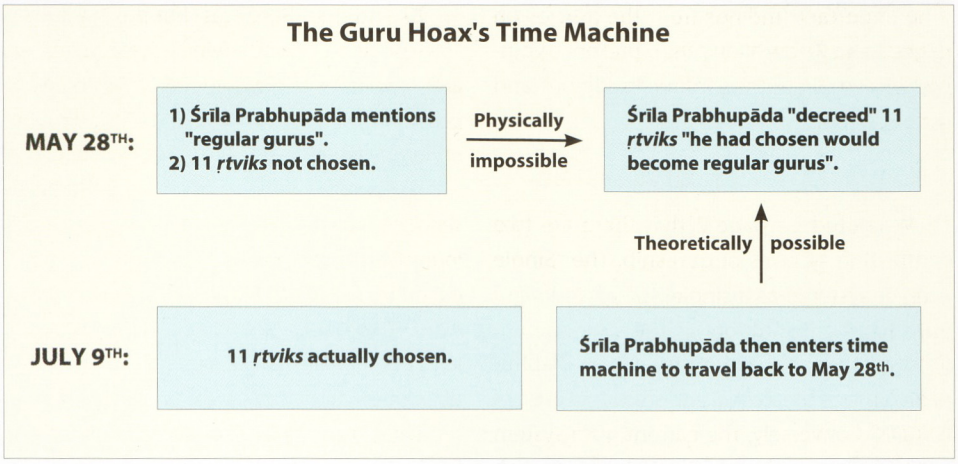
1) "Tradition" is not relevant in determining if Śrīla Prabhupāda should be replaced with GBC gurus.

2) Invoking tradition does not support the GBC guru system.

3) There are at least 10 reasons why invoking tradition or historical precedence would be the *worst* possible argument to use for supporting the GBC guru system. Yet the fact that it is probably the *most* cited argument in support, just shows how there is no sanction for it.

Guru Hoax Forced to Rely on Science Fiction

We have hitherto conclusively and consistently demonstrated how the guru hoax depends on the *fiction* that Śrīla Prabhupāda ordered a GBC guru system to replace him as ISKCON's sole *dikṣā* guru. However, as we show below, it is actually worse than that. The guru hoax depends not just on fiction, but also on *science* fiction. **HH Hridayānanda Dāsa Goswami ("HD")** is a guru hoax founder, being one of the 11 *ṛtviks* who became "zonal *ācārya*" *dikṣā* gurus to replace Śrīla Prabhupāda as ISKCON's *dikṣā* guru, after the latter's physical departure. As mentioned in the Editorial, HD has written a new paper titled ***A Historical Review of ISKCON's Initiation System ("HR")***, and the quotes in the shaded boxes below are from *HR*.


The Guru Hoax's Time Machine
MAY 28TH:
1) Śrīla Prabhupāda mentions "regular gurus".
2) 11 ṛtviks not chosen.
Physically impossible
Śrīla Prabhupāda "decreed" 11 ṛtviks "he had chosen would become regular gurus".
Theoretically possible
JULY 9TH:
11 ṛtviks actually chosen.
Śrīla Prabhupāda then enters time machine to travel back to May 28th.

Time machine required

"Prabhupāda named eleven senior disciples, including me, to aid him in the formalities of spiritual initiation during the end of his life."

Śrīla Prabhupāda chose these 11 *ṛtviks* to initiate on his behalf on **July 9th, 1977**.

"Prabhupāda had informally decreed: that in his absence, the eleven *ṛtvik* gurus he had chosen to initiate on his behalf would become "regular gurus" and initiate in their own name."

HD then claims that Śrīla Prabhupāda had "decreed" that these 11 *ṛtviks* "he had chosen" would become "regular gurus". This claim can only refer to a statement Śrīla Prabhupāda made on **May 28th, 1977**, as this was the only time Śrīla Prabhupāda had ever used the term "regular guru", when he stated:

"When I order you become guru he becomes regular guru."

(Śrīla Prabhupāda, Conversation, 28/5/77)

Thus, what HD claims was "decreed" about "regular gurus", could only have occurred in **May**. However, as already noted, Śrīla Prabhupāda "had chosen" 11 *ṛtviks* only in **July**. Therefore, it is physically impossible, even in theory, for Śrīla Prabhupāda to have "decreed" in **May** that:

"eleven ṛtvik *gurus he had chosen to initiate on his behalf would become regular gurus"*.

Because the eleven *ṛtviks* had not yet even been chosen. And, therefore, Śrīla Prabhupāda could not have "decreed" in **May** something that had yet to take place! Such a "decree" would, however, be possible if Śrīla Prabhupāda used a "time machine", which is an imaginary device used in science fiction novels to allow a person to travel back in time. Then –

i) if after July 9th, Śrīla Prabhupāda entered this time machine to travel back to May 28th;

ii) and he then conducted the May 28th, 1977 conversation again

– since he has travelled back from the future, he can *now* "decree" that the 11 *ṛtviks* "he had" chosen in July, "would become" regular gurus in May! But we know this did not happen, because a "time machine" does not exist, and thus Śrīla Prabhupāda did not order the 11 *ṛtviks* to become "regular gurus". This time-travel science fiction nonsense underpinning the guru hoax is illustrated in the diagram above.

Regular guru reality

If Śrīla Prabhupāda engaged in the time travel mentioned above, then at least it would be theoretically possible for Śrīla Prabhupāda to state that 11 *ṛtviks* he had chosen in July would become regular gurus in May. However, in practice, even with this time travel, Śrīla Prabhupāda would still not have stated what is claimed, because Śrīla Prabhupāda does not in any case speak about *ṛtviks* transitioning into regular gurus in his absence. He simply states what would occur in the event he gave an order for regular gurus:

"When I order you become guru, he becomes regular guru. That's all. He becomes disciple of my disciple".

But he does not actually give this order on May 28th, 1977. Nor does "when I order" mean that the order will definitely be given. Nor, for that matter, does he give this ***ṛtvik* -> regular guru -> physical departure** transition order on July 9th, 1977, or at any other time. But the very fact that without resorting to time travel such a transition order is not even theoretically possible merely epitomises just how ridiculous the guru hoax actually is!

Extraordinary reversal

Earlier we had quoted *HR* stating:

"the eleven ***ṛtvik* gurus** he had chosen…"

However, Śrīla Prabhupāda used the term "*ṛtvik*" but never "*ṛtvik* guru". Thus, the word "guru" has been added to put words into Śrīla Prabhupāda's mouth in an attempt to, it seems, give further weight to the false concept that the *ṛtviks* were to become *dikṣā* gurus – a concept we have just thoroughly debunked. ISKCON's "Ministry for the Protection of ISKCON" had earlier produced an official reply to the IRM's foundational paper *The Final Order ("TFO")*, titled *Prabhupāda's Order*. This reply opened with the following claim by HD, stating what is supposedly the "main problem" with the IRM's position:

"The ***significant point*** *here is that terms such as* **ritvik-guru** *and* ritvik-acharya *simply* ***do not exist***. […] ***There is no such term because there is no such concept***. *In other words, our friends are proposing something that does not exist in Vedic culture.* ***This is the main problem*** *with it."*

But HD has himself now used the "*ritvik-guru*" term, which he had earlier claimed does not even exist! This is an extraordinary reversal, because it would mean that what the official GBC reply to *TFO* stated was supposedly the "main problem" with *TFO*, is now actually not a problem at all.

Also, just like Śrīla Prabhupāda, *TFO's* author does not even use the term *"ritvik-guru"*. And therefore, HD's original "main problem" argument against *TFO* was in any case a concoction.

Conclusion

We note again how ISKCON is unable to muster even one *sane* argument to defend the guru hoax, having to rely instead on science fiction and self-contradiction.

BTP Interactive

Appreciation and Comments

"Thank you so much for sending. Much appreciated. Hare Krishna."

- Lynne Langley, Scunthorpe, UK

"Dear *Prabhus*,

Keep up the good work!"

- Dwaipayana Dāsa, New South Wales, Australia

"Thank you for sending *Back To Prabhupāda*; as always both a revelatory and clarifying read.

Prabhupāda's untarnished reflection of Krishna's teachings continues to echo down the years as eternally relevant to society in giving an absolute understanding of the meaning and purpose of human life and the multiple underlying causes of suffering.

I hope this finds you well and in good spirits.

Hare Krishna."

- Michael Lakey, Herts., UK

"Dear Krishnakant *Prabhu*,

PAMHO, All Glories To His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda! Yesterday I received the latest issue and it gives me hope for the world. Thank you for sending *BTP* magazine, bringing pure knowledge, and it also reinvigorates my aging body. Thank you, as always, for exposing the leaders in ISKCON and their lack of intelligence. May you live long!

Y.s.,"

- Śambhu Dāsa, Emmaboda, Sweden

"I've been reading *The Final Order*. While *Back To Prabhupāda* website and magazine are great sources I would recommend to anyone, *The Final Order* is a bomb! I do not mean that in the old slang way, as bomb meaning really good. I mean that as a literal bomb exploding things and the pieces falling everywhere, with nothing the same afterwards. You have in these 135 pages dropped a bomb on ISKCON as it exists post-Prabhupāda. You have singlehandedly destroyed the foundation of the administrative body, the guru system, and if this book was taken seriously we would literally see countless gurus suddenly booted from their golden thrones and positions of spiritual and administrative authority. We would also see ISKCON return to what it was meant to be, and not what it has become since 1977. (The year I was born actually, how much the world has changed since then!)

You not just set out an argument in detail, but your refutations are flawless. And, I know they are flawless, having read the magazine and scrolled through much of the website, and seen your rebuttals of those who would respond, not to mention our few enjoyable e-mails.

Reading this book, while I knew what I was going to discover, my jaw still dropped on the floor reading about the overt and deliberate lying by those leading ISKCON. It's obvious why they are doing it. Following the orders by Swami Prabhupāda in all his wisdom would have them never attaining the positions of authority they have. They would still be followers, not leaders. Not to mention any cushy positions they might have would be lost, or never gained in the first place, or lacking the influence the positions have come to hold. Their comfort and lust for power, and jealousy of others who have power, in a world where wanting to be famous is pushed by social media and society, trumps any desire for truth or even recognition of Swami Prabhupāda's actual instructions. The love of being called an authority is hard to dismiss, as humbleness is a virtue few have.

This book should be read by everyone, members of ISKCON and outside. The fact that, as you write, it has been banned by some ISKCON groups only proves how important it is. Nobody bans things that are trivial and not influential. I can honestly say, that aside from our wondrous holy scriptures, *The Final Order* might be one of the most important contributions to the world and legacy of ISKCON.

I wish you the best, as always.

May Śrī Krishna's light always guide you!

Your supporter of the IRM, with obeisances always to Swami Prabhupāda,"

- Aaron Joy, Maine, USA

"All glories to your wonderful service to devotees worldwide! Hare Kṛṣṇa! All glories to HDG Śrīla Prabhupāda! Looking forward to the current edition! Thank you kindly for your wonderful *sevā!*

Your humble servant,"

- Lakṣmī-Nārāyaṇa Dāsa, Nevada, USA

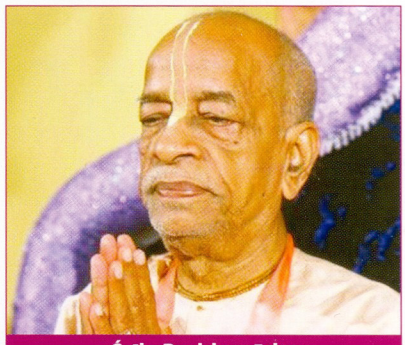
"What a BOLD title in bold print assigned on the cover of *BTP* 75 which says "GBC Voted-in Guru Admits They Are FAKES"!! Wow, I am really happy with this title and the message…

ALWAYS LOVIN' ON THE LOTUS FEET, here cuz of the CAUSELESS MERCY."

- Michael Dillon, Yuba City, USA

"Thank you for spreading the truth! *Hari-bol!*"

- Caitanya Dāsa, Bologna, Italy



Śrīla Prabhupāda:
ISKCON's bona fide spiritual master

"Thank you for your service to Śrīla Prabhupāda and exposing deviations.

Can I have please those 3 positions exposing life and teachings of Śivarāma, Jayādvaita, and Bhakti Caru Swami. Thank you very much.

In service to devotees,"

- Ananda VC Devī Dāsī, Sydney, Australia

"I'm excited to receive more. Thank you again."

- Matthew Marchesano, Pennsylvania, USA

"For many years now I have cherished your publication arriving at my door."

- Alex O Gorman, County Wicklow, Ireland

"Thank you for your relentless selfless service. Thank you for continuing to preserve ancient Truth from our Spiritual Master. Your efforts absolutely remind me of Lord Nṛsiṁha and how He addresses the chaos with Hiraṇyakaśipu. Prahlāda Mahārāja awaits with the garland chanting the Holy Names. Thank you for everything you are doing to keep Truth alive. All my spiritual love from my heart to yours."

- Kathleen Mavros, Ohio, USA

"I got a copy of *The Final Order*. From that I got to know Śrīla Prabhupāda is the only guru. Previously I was confused, because I was in association of ISKCON devotees, they told me living guru must be there so that he can guide you and he will initiate you, etc."

- Vijay Patil, Amritsar, India

"Thanks for your dedication and hard work to bring out the truth and facts for the benefit of humanity."

- Naveen Krishna Dāsa, Alachua, USA

"Thanks again for informative reading."

- Ananta-Śeṣa Dāsa, NSW, Australia

"Thanks for providing me these confidential resources free of cost. I've read and always inspired people to follow the *ṛtvik* system along with myself. *Jagad-guru* Śrīla Prabhupāda *ki jay*."

- Vedansh Deshmukh, Bhilai, India

BTP Interactive *(continued)*

"Please provide me the magazines ASAP, I want to distribute them to the local ISKCON temple devotees so that they can know the truth."

- Himanshu Shekhar, Jharkhand, India

"Good work and thanks a lot."

- Ralph Jennings, Mississippi, USA

"Keep up the good work."

- Lal Subawickrama, Queensland, Australia

"Thank you for *BTP* on glossy paper. I've been in solo study for over 34 years (not affiliated with ISKCON) and your publications help me decipher the truth. Thank you for honoring Prabhupāda's work. Though I never met him, he was a perfect teacher and he showed me how to learn.

I am grateful for all the invisible work that goes into these publications. Thank you for what you do, I think you walk on water.

Best,"

- Dani Rizzo, Massachusetts, USA

"Thank you for your work at keeping the words of Śrīla Prabhupāda true for the devotees of Lord Krishna."

- Amy Roberts, New York, USA

"IRM is supreme and GBC is destroyed. *Jai* Śrīla Prabhupāda. *Jai* Krishnakant."

- Dr. C.A. Shreedhar, Coimbatore, India

"I have been carefully reading *BTP* this morning and am again amazed at how inept these so-called *brāhmaṇas* and gurus are in gifting you their realisations to enable you in your inimitable style to tear them down in total humiliation! They should be ashamed to even show their faces, but that they continue is just another manifestation of their complete bewilderment caused by offences at Prabhupāda's feet.

On the other hand, it's very encouraging to see the continuing letters of appreciation from new and established devotees.

Your servant,"

- Len Wagstaff, Chelmsford, UK

"Interesting work, folks."

- Arvind Balasubramaniam, Texas, USA

"Thanks for sending Prabhupāda's message."

- Joaquín Jorge Castillo, Veracruz, Mexico

"Good service."

- Shravana R., Ilkal, India

"Forever grateful."

- Vijaya Krishna Dāsa, Arrifes, Portugal

"Hare Krishna. *Daṇḍavats*. All glories to Śrīla Prabhupāda. An indigenous Kenyan, a professional teacher from both Christianity and Islamic backgrounds and a seeker for the absolute truth and reality, I learned about ISKCON and joined it in 1994, convinced that THE DEVOTIONAL SERVICE is the only hope for illusioned and misguided humanity and the miserable African. I was initiated by HH Gopāla Kṛṣṇa Mahārāja in 2005 (Mahāchandra Dāsa). Following the guru's order, I spent many years establishing a school; KRISHNA KYANUNDU ACADEMY in my community in Mwingi, Western Kenya. I left the government teaching job in 2015 to serve at the school but after I registered the school in January 2017, in July the same year I was brutality ejected out of the school by hired armed police officers and an Indian businessman took over and rented the school to Christians. I realized that I had been brainwashed, enslaved, abused, exploited and my life messed up by cheaters and deceivers pretending to be devotees and using the name of Krishna, Śrīla Prabhupāda, and devotional service to unprocedurally establish their businesses of collecting donations to enrich themselves.

Since 2017, I lost interest in ISKCON and kept away from the temple until last year. I realized ISKCON was either in a mess or dead hence the need for its revival. Recently, I received two *Back To Prabhupāda* magazines and I was much inspired. By the mercy of God, from Christianity, through Islam, theosophical society, I joined ISKCON and finally connected to you – IRM. I trust that the *BTP* movement will bring hope to the desperate indigenous black African devotees. I will really appreciate to receive the literature which will guide me on the right path. Thanks for the enlightening information. I will try my best to strictly follow what I know. Also, I am glad that IRM is rescuing and providing the brainwashed and misguided devotees with proper guidance and connecting them to Śrīla Prabhupāda. I thank LORD SHREE KRISHNA and Śrīla Prabhupāda for guiding me to ISKCON and to IRM. Thank you for the information on your activity to rehabilitate the brainwashed devotees through the distribution of literature. Thank you for establishing IRM.

I am therefore seeking your guidance on what I can do to find pure and genuine devotees in order to continue with my devotional service and its dissemination in Kenya and Africa. I will be contacting you whenever I need advice or clarification on certain issues. Now I feel connected and strongly anticipate

Śrīla Prabhupāda: The only shelter & guru for misguided devotees in ISKCON

to meet genuine devotees pure in heart and mind.

Jaya jaya Śrīla Prabhupāda.

Thank you.

Your humble servant."

- Mahāchandra Dāsa, Mombassa, Kenya

Editor replies:

Thank you for sharing your story.

The first step is to understand the philosophy, thoroughly. You have realised that ISKCON leaders were cheating because they personally cheated you in your school project. But had such an unfortunate incident not occurred, you may have still continued to serve them, even though they were still cheating you spiritually all along, even if they had not cheated you in your school project.

"Wishing you continue to serve Śrīla Prabhupāda as you always have.

Your servant,"

- Rasāla Dāsa, Barberino Tavarnelle, Italy

"LOVE Śrīla Prabhupāda. Too young to meet him. I have read many of his books – still am! Support your organisation."

- Winnie Spencer, Idaho, USA

"Hare Krishna!

So I read your 220-page book *The Final Order* almost till the end. It's not new for me, but this time I really understood and felt it the right way, and it was very sad to read for me. But it brought me closer to Śrīla Prabhupāda! Thank you very much for your work. I read some other articles you wrote… wow! Thank you so much. This is, beside selling his books, the greatest *sevā* one can do for Śrīla Prabhupāda in these days, to save the eternal souls from being cheated!!! Hare Krishna!

I feel so blessed by Śrīla Prabhupāda and Śrī Krishna, to give me "fear" of the ISKCON devotees on one hand AND pseudo yoga-gymnasts/*māyāvādis* on the other. Śrīla Prabhupāda and Krishna didn't tell me I don't have to

BTP Interactive *(continued)*

go there, They screamed it loud into my face!!!!!!

Thank you Śrīla Prabhupāda, and thank you Krishna for showing me the truth through the writings of a true devotee of, and fighter for, Śrīla Prabhupāda to be/stay the only *dikṣā* guru!!"

- Martina Pia, Les Pontins, Switzerland

"Hare Krishna, thank you so much for your efforts. I'm really glad I found this service."

- Kim Eisele, Ansbach, Germany

"I have been satisfied reading *BTP*, many thanks for the continuous fighting for the truth. Thank you."

- Noora Lempinen, Turku, Finland

"Love your website – www.iskconirm.com."

- Angelo Dinoto, Hawaii, USA

"Excellent and necessary *sevā*. All glories eternally to Śrīla Prabhupāda."

- Catarina (Karuṇā) Braga, Recife, Brazil

"I have known about Krishnakant and *BTP* from 2004 and I must openly state that I have learned volumes from *BTP*. Actually, Krishnakant and *BTP* are my *śikṣā* gurus. Factually, I have learned the difference between *dikṣā* guru and *śikṣā* guru from Krishnakant and *BTP*.

Hare Krishna,"

- Leal Birball, Durban, South Africa

"Thanks a ton, *Prabhuji*, for the hardcopies, your devotion and dedication to Vaishnavism and ideals of Prabhupāda. Please give me a subscription of *BTP*, and also please send me a copy of the book *THE FINAL ORDER*.

Yours in Krishna *Sevā*,"

- *Bhakta* J. Lakshminarayan, Bangalore, India

You are doing a great service to Śrīla Prabhupāda in educating everyone on what is going on in ISKCON. Please continue the good work and always looking forward to read *BTP*.

Regards,"

- Kiran Srinivas, Bangalore, India

"Thank you for providing instructions on accessing *BTP* articles online at www.iskconirm.com. I appreciate the effort your team puts into making these resources available to everyone.

I'll be sure to visit the website regularly and follow your social media accounts to stay updated on the latest additions. It's wonderful to have access to such valuable content. Please convey my gratitude to the *BTP* administration team for their service.

YS,"

- Sahasranāma Dāsa, Bangalore, India

Questions and Challenges

Another "Prophetic" Article

In the last issue, in this very *Interactive* section, we answered a challenge from then GBC voted-in guru and *sannyāsi* **HH Trivikrama Swami ("TVS")**, specifically about about "Why Gurus Fall".

a) TVS had claimed that the reason was because they "imitated" rather than "followed in the footsteps" of Śrīla Prabhupāda.

b) We had quoted Śrīla Prabhupāda to show that the real cause was because they were not authorised:

"The spiritual master must never be carried away by an accumulation of wealth or a large number of followers. A bona fide spiritual master will never become like that. But sometimes, if a spiritual master is not properly authorized, and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples."
(*The Nectar of Devotion*, Chapter 14)

c) Which also means that even those who do not visibly fall down are still unauthorised, due to all GBC gurus having taken up their guruship in the same unauthorised manner.

d) We even quoted TVS admitting Śrīla Prabhupāda did not authorise any gurus!

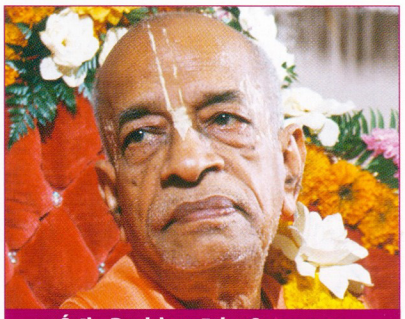
e) In the same interview from which we were refuting his statements, TVS had also boasted regarding being a *sannyāsi*:

"my life is getting better and better […] So how can I give that up? For what? […] what's the alternative? To get married? I'm going to marry at 82? […] go looking for a bride?"

Ironically, all the points we made above in the last issue about TVS, have now stunningly been shown to be "prophetic", just like how our article from *BTP* 81 also became similarly prophetic, as shown on page 3 of this issue. Because, having given the real explanation to TVS for "Why Gurus Fall", TVS (now "Dāsa") has himself recently announced in a resignation letter that he has now fallen down from being a guru due to having engaged in sexual relations with a female disciple, thereby showing his unauthorised status. And, according to Śrīla Prabhupāda's quote above, it would also mean that TVS was never a bona fide guru. Even according to TVS's own words quoted above, it would mean that:

a) He fell down because he was not following Śrīla Prabhupāda;

b) His life was not "getting better and better", since he decided to give up *sannyāsa*.



Śrīla Prabhupāda: Saves one from being cheated by bogus gurus

What is most interesting from a philosophical standpoint is that, in his resignation letter, even though he has admitted to his falldown and therefore stated that he has given up *sannyāsa* and stopped initiating new disciples, his current disciples who wish "to maintain their relationships" with him "as disciples", are free to do so, but must simply *"minimize publicly displaying their feelings of respect and reverence."* And even that is only "until further notice", because his situation will be "reviewed" after "one year", when in theory he could even start initiating new disciples again. Thus, he can continue as a *dikṣā* guru. Therefore:

a) If you dare to accept Śrīla Prabhupāda as your *dikṣā* guru, you will be ruthlessly hounded out of ISKCON for engaging in a *"dangerous philosophical deviation"* **(GBC Resolution 301, 1999)**.

b) But if you wish to continue to accept someone who has sexually deviated as your *dikṣā* guru then you are free to do so, as long as you do not make too much of a public show about it.

c) This is ISKCON's *"guru-tattva"* – Śrīla Prabhupāda's spiritual position is considered to be worse than sexual deviancy.

d) And to make it worse, the sexual deviancy does not even matter much. Just go away for a year, keep a low profile, and then you may be "good to go" again.

People marvel at how humiliating and embarrassing these guru falldowns are becoming. But, as just laid bare, it is the so-called *guru-tattva* justifying and propping up the guru hoax that is actually the biggest joke and embarrassment in this situation.

"Received issue on Saturday. Read in no time at all! It's very interesting to read these and sometimes you print exactly what I am thinking or about to email you about. Thanks for the good job you keep doing on the

BTP Interactive *(continued)*

magazines. Thank you a million times again for *BTP* magazine! I think it's going to be even more important to push this magazine in some form.

I have a question after reading the article entitled "The GBC Promotes Śrīla Prabhupāda as the Current Link to the *Parampara*" in *BTP* 82. I see where diagram 1 is the system Śrīla Prabhupāda taught and then 2 used by his disciples. Things have changed so much with the *ārati* and *bhoga*, I got myself confused. Sorry. So to Prabhupāda first and then up to Kṛṣṇa on the altar? So in the temples I see where Śrīla Prabhupāda is on his *vyāsāsana*. They offer to the Deities first, and then turn to offer to Prabhupāda. I want to make sure I'm doing it the right way so as to not let the bad ways creep in. Thanks. *Haribol*."

- Donald McClelland, Virginia, USA

Editor replies:

Thank you very much for your question and appreciative comments. So, you are correct that the system is:

To Śrīla Prabhupāda first and then up to Kṛṣṇa on the altar.

"I have listened to lectures from Prabhupāda and Bhakti Vikāsa Swami, and read *Bhagavad-gītā As It Is*. But about deviations from Prabhupāda's way I don't know much. Well, I am far from a devotee, I would be grateful for any information.

Yours,"

- Daniel Valkeapää, Helsinki, Finland

Editor replies:

Since you have heard lectures by Bhakti Vikāsa Swami, you may find the following of interest:

iskconirm.com/BVKS-index

"I am interested in the free book that was mentioned on the website. I am 5 months new to Krishna consciousness and want to make sure I'm following the proper path. Any help would be appreciated."

- Brandon Hux, Ohio, USA

Editor replies:

You are very wise to make sure you are on the proper path before going any further. We have been helping devotees for 30 years, both those who are new to the movement, as well as those who have been involved for decades, with the necessary facts about Śrīla Prabhupāda's teachings. We are rushing you the necessary literature.

"Recycling Defeat"

In today's social media age, we will find literally hundreds of postings daily regarding the "guru issue". Those in support of Śrīla Prabhupāda's remaining ISKCON's *dikṣā* guru will usually recycle arguments provided by the IRM's literatures. And those attempting to oppose Śrīla Prabhupāda remaining ISKCON's *dikṣā* guru will recycle the arguments already defeated by the IRM many times long ago. A stunning example of the latter is provided below from a social media posting, which claims to "expose the *ṛtvik* argument" and "analyse" *The Final Order ("TFO")*. Statements in the shaded boxes are from the said posting.

"The *ritviks* claim that the word "henceforward" in Prabhupāda's letter of July 9, 1977 means that the *ritvik* initiation system must continue forever. [...] Their doctrine rests on one word [henceforward - Ed.]."

The above claims form a key part of the attack on *TFO* and the "*ṛtvik*" arguments it puts forward. We can note:

1) The above arguments are not even put forward by *TFO* and thus are "straw man" arguments. It is **impossible** for such straw man arguments to ever defeat *TFO*, as they do not even refer to what *TFO* states.

2) The same false arguments were also made by ISKCON India in *their* attempt to defeat *TFO*, as we documented on pages 8-9.

"The *ritvik* system was a temporary measure due to Prabhupāda's desire and then serious illness."

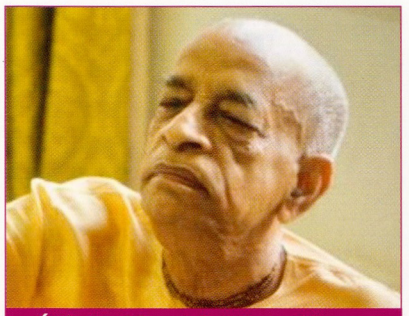
This "illness doctrine" was *also* claimed by ISKCON India, and we have defeated it many times in previous *BTP* issues and also again on pages 4 and 8-9.

It is as if all those who attempt to defeat *TFO* have read the same book called "How Not to Defeat *The Final Order*", but in their excitement, missed reading the word "not", and thus all of them end up recycling the same defeated arguments.

"*Dikṣā* is not a ritual, but the beginning of practice. Formality is not important. [...]
Ignoring the essence of *dikṣā*.
Problem: Emphasis on ritual, not knowledge."

Not only is the above a "straw man" argument that *TFO* does not make, but the refutations given to these straw man arguments are themselves provided *in toto* by *TFO* itself! Thus, from pages 45-48 of *TFO*, we present a whole series of quotes to establish that:

a) The essence of *dikṣā* is transcendental knowledge.



Śrīla Prabhupāda: His position as *dikṣā* guru cannot be defeated

b) The ceremony formality is not important.

Thus, we have the absurdity of trying to "defeat" *TFO* 30 years later – by claiming something *TFO* does *not* say – with something it *does* say. Thereby simply establishing that what *TFO does* say is correct! That this is the best they can do only demonstrates just how hard it is to defeat *TFO*.

"Conclusion: *Ritviks* repeat the mistake of the GBC – they replace the essence of *dikṣā* with the power of intermediaries."

Again, displaying their absurdity and difficulty in defeating the conclusions of the IRM, they repeat the basis of what **we** state in an article from *BTP* as being the rebuttal to *TFO*. Please see *BTP* 55, "What Is *Dikṣā*?". Therein, we expose, replete with a diagram, that those who claim that the ceremony is important are doing exactly the same as the GBC, and "replacing the essence of *dikṣā* with the power of intermediaries".

At the beginning of this article, we noted that there are many postings on social media daily trying to "defeat" the IRM's position. However, it should be apparent, as shown again here, that even after 30 years, such postings have nothing new to say, nor anything for us to respond to, since they are only recycling arguments that were already defeated long ago. Though recycling garbage is supposed to be good for the environment, recycling these already defeated garbage "arguments" is not good for the environment at all, as it simply spreads ignorance! It has also been shown how, in a new low of desperation, our own arguments have also been copied to try to claim they are supposedly defeating those very same arguments!

All this also shows how, due to *TFO* being so undefeatable, one is forced to make up something *TFO* does *not* say and answer *that*, rather than try to answer what *TFO* actually states.

Self-Contradiction Leads to Fatal Consequences

In three articles in this issue, we have demonstrated the following three points:

1) On page 3, we presented an example of how ISKCON's leadership could have benefitted significantly from studying *BTP*.

2) On page 4, we showed how making just one error can prove fatal to one's cause, leading to it being demolished.

3) On pages 8-9, we showed how what **ISKCON India ("II")** and their **"Scholars Board" ("IISB")** state in opposition to *The Final Order* can be defeated just by quoting their own contradictory statements back to them.

Below we present an example where all 3 points are demonstrated simultaneously!

a) A leader of II and senior member of IISB, **Basu Ghosh Dāsa ("BGD")**, has stated that all women are prohibited from being *dikṣā* gurus:

"It's clear from this purport that: [...] A woman is prohibited from being a *diksha* guru."

(BGD, "Akincana Gocara" website, 23/1/23)

The "purport" cited here, which is claimed to mean that all females are prohibited from being *dikṣā* gurus ("FDG"), is the purport to *SB,* 4.12.32. II have stated that their opposition to FDG is so strong that they would consider splitting from ISKCON's leadership altogether rather than accept FDG ("Bureau" below refers to the legal governing body of ISKCON India):

"*To go ahead and implement women* diksha *gurus in spite of these and other evidence cited in the Bureau resolution of November 2019, will result in a loss of faith in the GBC by the leaders of ISKCON India, and lead to a call for separation from the GBC.*"

(ISKCON India Advisory Council (IIAC), Letter to GBC, 8/8/22)

The "evidence cited" as opposition to FDG mentioned in the above "Bureau resolution" includes the purport to *SB,* 4.12.32 which, as just seen, is claimed to mean that all FDG are "prohibited" from being *dikṣā* gurus.

b) IISB states that **any qualified** female can become a *dikṣā* guru or *Ācārya*, and to prevent this would be against *śāstra*:

"*Under all times, places, circumstances any qualified candidate shall not be denied Guruship or* Ācāryatvam. *Preventing "qualified women and* śūdras" *as per śāstric guidelines through "cultural sensitivity" will violate* śāstras *(Ref.* Upadeśāmṛta *1)*"

(IISB Presentation, 4/9/24)

In the above, it states that this qualification required for FDG is from "*Upadeśāmṛta* 1", or *The Nectar of Instruction,* Verse 1, which states that:

"A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."

(*The Nectar of Instruction*, Verse 1)

This states that this qualification applies to men and women equally, as it simply states this qualification applies to *any* "sober person", rather than a "male sober person". II are already happy to accept many male *dikṣā* gurus in India, and since they have now declared that FDG require the *same* qualifications as the men, then they should also be happy to similarly accept many female *dikṣā* gurus who simply possess the *same* qualifications as their many male *dikṣā* gurus. But this is in direct contradiction to II's earlier statement just given above, that all women are prohibited from ever becoming *dikṣā* gurus, period!

Thus, points **2)** and **3)** given at the outset of this article have been demonstrated by:

IISB's whole movement to oppose FDG, as shown in point **a)**, being *fatally* wounded by the tendency of IISB to contradict itself as shown in point **b)**;

c) This can be utilised by the GBC in its battle with II over FDG, thus demonstrating point **1)** given at the outset of this article. You're welcome.

But we have already demonstrated numerous times in previous issues that both sides are wrong in their fight over who gets to be a *dikṣā* guru successor in ISKCON. Because Śrīla Prabhupāda did not renounce his position as ISKCON's *dikṣā* guru, but rather, he ensured that he would continue to remain ISKCON's *dikṣā* guru, via the July 9th, 1977 directive enabling representatives to initiate on his behalf. And, thus, he did not create the requirement, nor did he provide the authorisation, for him to be succeeded. Hence rendering the issues of the necessary qualification and gender of potential successor *dikṣā* gurus irrelevant.

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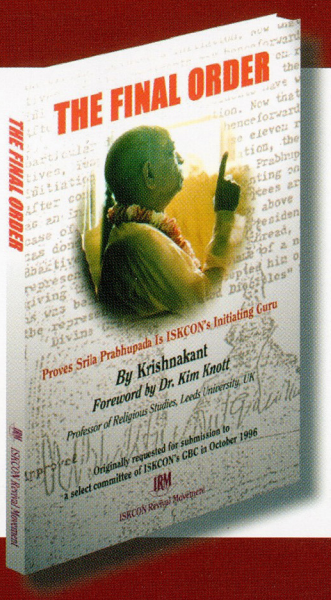
THE FINAL ORDER
THE FINAL ORDER
Proves Srila Prabhupada Is ISKCON's Initiating Guru
By Krishnakant
Foreword by Dr. Kim Knott
Professor of Religious Studies, Leeds University, UK
Originally requested for submission to a select committee of ISKCON's GBC in October 1996
IRM
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- HH Bhakti Vikāsa Swami, ISKCON guru

With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK